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WEEKLY REVIEW.

—No sooner has Thiers succeeded in removing the last of the German troops from French soil than he has himself received his walking-ticket. This is his reward for the immense efforts that he has made to get the indemnity paid off and the Teuton conquerors sent over the border. Marshal McMahon, whose signal defeat at Sedan brought the Napoleonic dynasty from the throne to the dust, has been made President in the place of M. Thiers, and the Duc de Broglie is at the head of the ministry. The development of the drama will be watched with great interest.

—A LETTER from the Rev. Mr. Park will be found in another column, exposing the groundlessness of the supposition on which the *Bombay Gazette* planted the battery which it saw fit to open against the *Guardian*. The *Gazette* has not reproduced our reply, though it has referred to it in a way that leaves its readers in the dark as to the nature of it. In matters of this kind we think our contemporary would find the golden rule of doing unto others as we would *should do unto us*, very helpful. The *Gazette* does not beat a retreat without snarl at our glorification of Mr. Taylor, and a most unworthy sneer about Mr. T.'s ability to blow his own trumpet. There never has been, to our knowledge, a man so abused in Bombay as this evangelist has been. All sorts of calumnies have been uttered against a man who came to this country at his own charges, pays all his own expenses, is ready to share what he has with any poor man, takes nothing from any; a man devotedly attached to his family, yet has foregone their society for six years that he may proclaim the gospel of God to those that are 'far off,' a man whom God has acknowledged by saving and blessing multitudes through his ministry; who has borne the calumnies and insults addressed to him with the meekness that becomes his mission, not replying again. And when a sense of justice leads some one else to point out the wrongfulness of such attacks, immediately there is an outcry about our glorification of Mr. Taylor. There has never been anything of the kind, on our part. If Mr. Taylor had been solicitous of the honour that cometh from man, he would have pursued a very different course from that which he has followed; in fact the Lord would not have used him. Our contemporaries sometimes favour us with articles explanatory of what they call the failure of missions, the powerlessness of the pulpit, etc., referring in terms by no means flattering to the love of money, comfort, position in those who preach the Gospel. From the strains of their remarks one would infer that they would be enraptured to see a man against whom no trace of this feeling

can be alleged. When a man comes whose life in all particulars embodies a complete disdain of these things, they are more bitter against him than they ever were against any. But 'wisdom is justified of her children.'

—We have been favoured with a draft of the Rules of the Society proposed for the relief of the deserving poor and the suppression of mendicancy. We may notice these when we get a little more leisure. We have the feeling however that it is the undeserving poor that constitute our great difficulty. These will always stand in the way of the deserving poor. For years we have been pointing out that it would be a great blessing to the community, if men who have pauperized themselves by drink would be taken by the State, compelled to work, and excluded from liquor. The Government have stultified themselves by stopping half-way. It is the loafer class that hinders the really necessitous from getting help. We are glad to see that the proposed Society will make it one of their prominent objects to find employment for those that can work. We wish they could introduce the voluntary element and dispense with a staff of paid dependents; but we suppose our faith has not got so far as this.

W—E received a letter the other day from a gentleman in Sydney, saying: "We are anxious to know how Mr. Taylor is getting on with you, but as he has not written for a very long time to any of his friends here, we do not know what to think of it. Mr. T. is greatly beloved, and anything happening to him would cause universal grief amongst his friends in these colonies." And so he asks us to let him know where Mr. T. is. Mr. Taylor is in Calcutta, where he has been since the commencement of this year, doing an amount of work that few men would be equal to. When he first came to India, and men were converted under his ministry, he would, on departing from a place, leave the converts in charge of whatever organization already existed there. He afterwards found that in some instances much of the fruit of his labour was lost again, through the lack of sympathy or wisdom or judicious means on the part of those in whose care the converts were left. He has been brought thus to believe that—with reference to the great work for which he came to India—it is desirable that a church should be raised up not connected financially with churches at home, self-sustained, embodying in the most palpable way the principle of faith, having no partition-wall between Europeans and Natives, and with all its members consecrated to the work of witnessing and striving for the conversion of the Natives. The difficulties in the way of such an undertaking are immense; but Mr. Taylor believes that it is the will of God to give such a church to India, and that God will use him in its establishment. He has no controversy

with existing organizations, and we think that even those who do not sympathize with him may at least adopt the principle of Gamaliel: "If this counsel or this work be of men, it will come to nought; if of God, ye cannot overthrow it." Mr. Taylor is meeting with success in Calcutta; in the nature of things greatly less rapid than if he were simply seeking to build up existing organizations. He brings no undue pressure to bear upon those who are converted under his ministry, and the majority of those in Calcutta have joined other churches without opposition from him; nevertheless a church has been formed on the basis desired by him, and the Lord is adding to it from week to week.

—DR. LUDWIG BUCHNER, the materialist, author of "Stuff and Matter," lately went over to the United States, to lecture to the German population and others, in German. He ridicules the account of man's creation given in the Bible, and says that man is descended from an ape-man (*affen-mensch*) who lived probably on a lost continent called Lemuria, now covered by the Indian Ocean. Man owes it to himself that he is a thinking animal; he had originally no power of thought, no consciousness even. Who knows but some of the stones we now tread upon, may some day endow themselves with the faculty of thought. The fool hath said in his heart, No God; none is needed; man is the most wonderful of all creatures and man can create himself. The great discovery of modern times seems to be this, that the less can create the greater, the cell the organism, the individual the species. Dr. Buchner was not very successful and returned to Europe with very little of the money of his compatriots. We by no means think that sceptics have the monopoly of folly; a good many of our commentators on the Bible have their fair share and are more or less responsible for the extravagances of its enemies, through their unfitness for the work of exposition. Dr. Buchner told the people in America: "According to the Church it is sheer wickedness to investigate the question of man's origin, and yet the Church and the Bible have an answer to it." Why not let the sacred writer speak for himself, without joining him to the Church?

—THERE has been an entertainment to Mr. Knight at which the feelings of his Native friends found expression in words of fervent eulogy. The *Gazette* has found no fault with this "glorification" of an editor. Are we really to lose Mr. Knight from among us? He edited the *Indian Economist* in Bombay when it was published in Calcutta; will he edit the *Statesman* from Calcutta?

—WE believe that, through inadvertence, the second Report of the Anglo-Indian Christian Union has not yet been noticed by us. The Rev. Mr. Fordyce thinks that the number of Europeans and Eurasians in

India, including the army, is nearly 300,000. He notices the various Christian agencies at work among them: Chaplains, State-paid; Pastors sustained by their congregations; Additional Clergy Societies; Missionary services; Scripture Readers; Unpaid lay agency; Miscellaneous. Under this last head, says Mr. F.:

I would place the labourers sent to Assam and Cachar, by Colonel Foquet and his friends, and the fruitful work of the Rev. Mr. Taylor, an Evangelist known in America, Asia, Africa, Europe, and Australia, and, I may add, well known to the Rev. Moody Stuart and others of Edinburgh. I have had the happiness of seeing results of Mr. Taylor's work in souls apparently brought to Christ at Umballa, Meerut, and Cawnpore; and his more remarkable work at Bombay, so signally ordered by the Lord, has been noticed, I observe, by friendly papers in Britain. Under this head I may place my own labours in the plains, to be supplemented soon, if the Lord will, by other ministers of different Protestant Churches.

Mr. Fordyce suggests seven centres in each of which an able and efficient minister might be stationed, to itinerate in surrounding stations; and he would have these seven centres taken up by seven different branches of the Christian Church: at Lahore by the U. P. body; Sirhind by the Church of England; Delhi by the Baptists; Jubbulpore, Church of Scotland; Buxar, the Congregationalists; Asinole, Free Church of Scotland; Goalundo, the Wesleyans. The United Presbyterian Church have at once decided to do their part by sending a man to Lahore, and it is hoped that the others will not be slow to follow.

—The *Overland Mail* gives brief notices of the Annual Meetings of the Wesleyan Missionary, the Church Missionary, and the Religious Tract Societies. The income of the first mentioned for the year amounted to £156,910, being £8,324 in excess of the previous year. The Church Missionary Society's income amounted to nearly the same figures, £156,440, being £6,000 in excess of the previous year. The Religious Tract Society's income amounted to £127,599. We shall probably have occasion to notice soon the proceedings of these Annual Meetings.

—Some years ago all the newspapers, from the *Times* downward if we remember rightly, assured the public that Louis Napoleon had countless wealth in foreign countries, so that when no longer Emperor he might still be Croesus. These oracular statements are belied by the ex-Emperor's will, just published. When all claims are paid only £60,000 remain, say the solicitors. The will is in some respects noticeable. He wishes his son to fix in his mind the writings of the prisoner of St. Helena; let him study the Emperor's deeds and correspondence. Power is a heavy burden, continues Napoleon III. (1865), because one cannot always do all the good one could wish, and because your contemporaries seldom render you justice; so that in order to fulfil one's mission one must have faith in and consciousness of one's duty. This is very pious, but not very logical. It permits us to contemplate Napoleon III. distressed because he cannot do the good that he would; he has power and he has not power; he has millions of men at his command, to say nothing of mitrailleses, but he cannot do good; and his contemporaries, alas! will not take the same view that he does; when he would do good, they are at hand with depreciatory criticisms. How very affecting this! Napoleon III. bids his son fix his eye upon the man who made

rivers of blood to flow that he might be the sun of Europe and set ingloriously, and then mourns that on the throne of France he can do so little good. However, one must have faith in his duty; here he strikes the right chord; for what is our duty but to be good? He now proceeds to tell his son something about his religious views. "It is necessary to consider that from Heaven on high those whom you have loved regard and protect you; it is the soul of my illustrious uncle that has always inspired and sustained me. The like will apply to my son, for he will always be worthy of his name." He has faith; he believes that his uncle has an important place in heaven and is his protector, counsellor and sustainer. Well, Napoleon I. has done as badly for his nephew as he did for himself; on earth, he made shipwreck of his own fortunes at Waterloo, and from heaven, he has made shipwreck of his nephew's at Sedan. What a strange picture of heaven have we here! Yet at the close he says: "I shall die in the Catholic, Apostolic, and Roman religion." It is a pity the Roman religion could not show him some worthier object in heaven than his uncle, or commend him to some stronger arm than that which stiffened at St. Helena. We hope the son may feel the need of some better protector than his father trusted in.

—The *Indian Mirror* has been using the following language lately:—

In whatever light Mary may be regarded by the Catholics, it is clear that the introduction of this female character, representing the highest ideal of heavenly love and purity and sweetness—the very pattern of feminine grace and motherly tenderness—cannot but exert the most humanizing and softening influence on the heart, and excite its gentler feelings and impulses. We Brahmos are neither Protestants nor Catholics. But we daily feel the need of adoring the Eternal Spirit as our Father and Mother. To omit the latter relation would paralyze our heart and deaden the sweeter susceptibilities of our nature.

The *Lucknow Witness* points out that the influence of Mary as the Queen of heaven has been anything but softening. "Doorga herself is scarcely less evil than the Mary adored by the inquisitors and their supporters."—The *Indian Mirror's* paragraph will help us to see how the religions of the world have been built up. A religion that feels its want of a goddess in heaven will not long be without one. The demand creates the supply. The worshipper creates the object of worship. And thus these religions become a revelation not of God but of man.

—The *Lucknow Witness*, extracting the following words of Oliver Wendell Holmes at the Tyndall banquet in New York, makes them the subject of an excellent article:—

Faith is a bankrupt, and her accounts are under strict examination, to determine what assets remain to be distributed among the impoverished souls that are her creditors. Science is attaching all she can lay hold of for the benefit of our common humanity, and adding to it the new-born wealth she has created.

Now what is faith? It is reliance on testimony, and it takes all its value from the character of the testimony. How much knowledge of geology have we apart from faith? Men tell us that they have found this and that in certain rocks, in certain localities and positions. We receive their testimony and we receive the testimony of the things found in the rocks. Sometimes we get some new testimony like that which Dr. Carpenter lately brought up from the bottom of the sea, which overturns a great deal of our supposed knowledge

and compels us to construct the science anew. Mr. Proctor has been lately writing upon the planet Jupiter, and he wants us to believe that it is a red-hot body. Perhaps some will believe, and some will disbelieve; but from beginning to end the paper is an appeal to faith, quite as much as the Scriptures are. If I do not the works of Him that sent me believe me not, said the Lord Jesus, grounding his appeal on the adequacy of the evidence furnished. To say that faith is a bankrupt is to say that all credit is at an end and human society dissolved. It is sheer nonsense. If what he wanted to say was that false faith was at an end, even false faith can only be overcome by a true faith.

The *Lucknow Witness* has an article on Boasting, concluding with the following very sensible remarks:

If a man who tries to work for his Master sees the power of God attending the word, if he sees sinners weeping over their sins, or perhaps rejoicing in the first assurance of pardoning love, it is but natural that he should speak of the wonderful grace vouchsafed to him, and of the power of the Holy Ghost displayed in his work. The book of Acts gives him precedents by the score. The epistles of Paul abound with allusions to the success which God gave to his servants. But in our day this will never do. If the poor man ventures to speak of the miracles of grace wrought in the name of the ever-blessed Jesus, he will certainly be accused of boasting. He cannot possibly frame his words to remove the offence. The testimony will not be received.

Is there no place for the Christian witness? Have believers received a seal of silence in these latter days? Is there any humility in saying that one's sins have not been forgiven? Any meekness in confessing that the mighty Jesus has not cleansed one's heart from sin? Any merit in shrinking from an acknowledgment of the help which God ever waits to bestow? Do we magnify the grace of God when we talk of our own to receive salvation? Do we exalt Christ when we make haste to say that our forgiveness is a matter of doubt or conjecture? Do we glorify the Eternal Spirit when we take pains to speak of the unfruitfulness of our labours?

We must return to the practical simplicity of the New Testament. We must bear our testimony like the blind man, even though we be thrust out of the synagogue. We must not be ashamed to weep tears of love and joy at Jesus' feet, though modern Simons may despise us. We must glorify God like Bartimeus, no matter how public the occasion. This scoffing, unbelieving age is no time for thrusting the Master into the silent background. The field is not to be given up to unbelief. We must stand at the post of duty and testify for Jesus. Whether men hear or whether they forbear, we must deliver our own souls, and prove our fidelity to our blessed Master. May God make every Christian reader a faithful witness!

At a recent Conference in London at which the best methods of evangelizing various classes of the people were considered, some remarks were made which are thus reported in the *Christian*:

The Rev. T. Richardson spoke with much animation on the one barrier he felt to be in the way of effectual work in practical development. We want our churches and chapels revived, from the pulpit down to the doorkeeper. We want the pulpits of the Church of England open to those men blessed of God in evangelistic work. I have had some little experience. I have lived in the New Cut, in Southwark, preached at the Royal Exchange, St. George's-in-the-East, and now Stepney, and my testimony is that the Christians want evangelizing. Take these men who are owned of God to our churches; let them stir up our people, and then let us work from a centre; let us have a mission-hall attached to every church: people will go there who will go nowhere else. The Church of England is opening a little to these things; let her have after-meetings, let her make the church really a house of prayer, and we shall have the

old-fashioned cry, "What must we, I, do to be saved?"

We are perfectly satisfied that this view is correct: Christians want evangelizing. Among the members of our Churches, the earnest consecrated worker with his heart set upon the extension of Christ's kingdom, is the exception. He stands out distinguishably from the rest, whose highest solicitude appears to be, to have so much faith as will take them to heaven comfortably. But if we frankly consult the word we see that they only are in the narrow path that leads to life, who are living for the salvation of others. Selfishness and salvation are opposed to one another. To know Christ is to be like him, to have the mind that was in him, to be a light in the world holding forth the words of life. The majority of those who are called Christians, have no assurance of their union to Christ, and do not think it necessary that they should have. They take it for granted that it is all right with them. Now it makes an immense difference in the power which the Gospel has over us, whether we *know* that Christ is our Saviour or merely *take it for granted*. As a rule it will be found that they who are in this latter category do very little for the salvation of others. You may bring a branch ever so near to a vine, but unless it is actually united it will not share in its life. Not only are the majority of our so-called Christians without this assurance of personal salvation, but they are unwilling to believe that they need it or can obtain it. Why this unwillingness! Because they know that unless they consent to give up their own will, they cannot obtain it. If our heart condemn us not, then only have we confidence towards God. They must reach the point of entire consecration, and forgo all for Christ; then will Christ gloriously reveal himself to their new faith, they will rejoice in the pearl of great price, and will be constrained to speak of the Saviour to others. Now what but this is conversion? Except a man forsake all that he hath he cannot be my disciple. Yes, Christians need to be evangelized. The work of evangelization stands still because this is neglected. Faith is not the vague and dreamy thing that many imagine. It is spoken of in Scripture as the highest kind of knowledge. Men will not lay down their lives or property for a surmise; but men that have a genuine faith find it easy to do this. Christians need to be evangelized, because hitherto only half a Gospel has been given them, nay, only the shadow of a Gospel.

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SOME THOUGHTS ON HOLINESS. VI.

In the minds of some the force of much that we have said will be destroyed by the consideration that many spiritually-minded, earnest and influential Christians have not only failed to find this doctrine in Scripture, but have regarded it as a dangerous one and spoken strongly against it. It has no place in what are generally reckoned the best standards of Christian doctrine. Well, we admit the importance of this consideration. But if what they say is true, that the most advanced Christians are still grievous sinners, it follows conclusively that we must

not attach too much value to their opinions. For if the Holy Spirit does not keep them from sinning, if their minds are always more or less under the bias of sin, much more may we suppose that they err in judgment. Their own principle will condemn us if we make them the standard of appeal. Paul would never have been the useful servant of God that he was, if he had allowed the above-mentioned consideration to influence him. How natural would it have been for this converted blasphemer and persecutor to pay excessive deference to the views of Christ's apostles, who had enjoyed the personal instruction of the Saviour! He might have said; It would be highly unbecoming in me to set myself up in opposition to these dear and honoured brethren, trained by the Master himself; let me defer to them; let me follow them. So far from this he tells us in Galatians ii. how he withstood them to the face, and held his own opinion of what was right against Peter, James and John, and actually succeeded in showing them that they were wrong on the great question of the place to be accorded to Gentile converts in the Church. The very men whom we so revere, will tell us that there is probably much in Scripture not yet apprehended by the Church, and that we must hold ourselves free to receive any additional light God may have to give us. The final court of appeal is the Scripture. Our faith is not to stand in the wisdom of men. Every man must stand or fall to his own Master.

We allow that it is very hard indeed to resist the force of ideas that are held to be indisputable in the body of Christians among whom we have found the Saviour. It seems so natural to take for granted that they have the truth on all essential points, and that if we follow the best men among them we shall do well. But this habit has tended more than anything else to keep the Church of Christ down. People generally fall behind their standard, and if the standard is a human one, Christians will drift more and more away from the standard of the word. When we remember our Lord's declaration that his word, not the Church's interpretation of his word, but his very word will judge us in the last day, we see at once that there is but one course of safety—that, namely, which is determined for us, in all its particulars, by the word of God.

We have already shown how it has come to pass that good men have looked askance at the doctrine of attainable holiness. Misapprehension has had a good deal to do with it. They have looked upon it as something tending to self-glorification. We have shown that its tendency is directly opposite to this, and that the love of self is the great hindrance to its realization.

But are there not certain statements in the New Testament, adverse to the belief that man can here be freed from sin! Let us look at those that are supposed to be of this character. But first let us clearly understand the position to be controverted. It is this: God hath given unto his people in Christ all things that pertain to life and godliness, in such a sense that if they fully submit to be guided in all things by the Spirit, and believe that God is willing to sanctify them wholly, and in this faith receive Christ as their sanctification, they shall be kept from sinning, while they thus, with unwavering faith and unswerving consecration, abide in Christ. It is not affirm-

ed that these privileges were apprehended before Christ came into the world, or even before the Holy Spirit was given after Christ's ascension. Ye shall be endued with power from on high, after that the Holy Ghost is come upon you, said Christ to his apostles. Only then did they enter upon the fulness of their prerogatives. It is of no moment to bring up texts showing that this or that Christian, or Christians of this or that age, sinned. What is wanted is evidence that the power wholly to overcome sin is never accorded in this life; that sin must invariably be our companion unto death.

Well, there is the Lord's Prayer: Forgive us our trespasses as we forgive those who trespass against us. We remark that this prayer was intended for the time then present. There is in it no mention of Christ, no mention of the Spirit; not a word about atonement, or about an intercessor. When about to depart out of the world, he commanded his disciples to pray in his name: Henceforth ye have asked nothing in my name; ask and receive, that your joy may be full. In the Acts and in the Epistles we have a good many prayers, but in none of them is the forgiveness of sins asked. Lord, be merciful to me a sinner, is the prayer with which we must all come to God in the first instance; if we draw nigh, trusting in Christ's righteousness, we obtain the mercy not merely in the form of forgiveness for past sin, but in that of being guarded from present sin; of this mercy we always have need, for left to ourselves we would be sure to sin.

In an excellent Scripture Manual now before us, there is a section thus headed: "Saints' perfection connected with moral imperfection;" and under this are grouped all the texts of Scripture supposed to prove this. They are 17 in number. Of these 11 are from the Old Testament and have no bearing on our position. Then follows the quotation from the Lord's Prayer. Then Romans vii., which we have already considered and found to be simply a statement of what the law can do and not do. Then follows Gal. v. 17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." The object of this is to show that we cannot serve two masters. The ordinary conception is that the flesh and the Spirit are in a kind of partnership, the one ruling part of the time, the other ruling the rest of the time. But the argument of Paul is dead against this. He says: Walk in the Spirit and ye shall not fulfil the lusts of the flesh. For they that are Christ's have crucified the flesh with the affections and lusts.

The passage in Phil. iii.: "Not as though I had already attained, either were already perfect," comes next. Of what is Paul speaking? "That I may know him and the power of his resurrection—if by any means I might attain unto the resurrection of the dead; not as though I had attained," etc. To know Christ is to be like him; to know the power of his resurrection is to experience it; so long as we have a corruptible body we have not fully experienced it. In the last verse he tells us that the body of our humiliation shall be fashioned like unto his glorious body. This does not affect the position we are maintaining.

Next, we have James iii. 2: "For in

many things we offend all. If any man offend not in word, the same is a perfect man." James uses the first person plural very freely. He says: "Therewith bless we God the Father, and therewith curse we men." James does not mean that Christians curse men, nor does he set limits to our growth in grace.

If we say that we have no sin, we deceive ourselves, says 1 John i. 8. But this is explained v. 10: If we say that we have not sinned, we make him a liar. If we say that we have no need of Christ's pardoning blood, we show our darkness. The apostle's controversy is with those who deny that they have need of the blood. Why refer to past sin if present sin is proved? John says that he writes this epistle that 'ye sin not.' Thus we fail to find a single text that disproves our position. Are there not many that affirm it unequivocally?

WHAT IS TRUTH?

Alas! alas! that great city. (REV. xviii. 16.) Chalmers has the observation that this description would apply much better to a great commercial power like England, or a great emporium like London, than to Rome. We are to bear in mind that the language is symbolical, and that the obvious sense cannot be the real one. If England be here denounced, it must be because she shall have so far identified herself with the great apostasy as to encounter the wrath that belongs to it. In the previous chapter the woman sitting upon the beast, upon seven hills, is designated Babylon the Great. If the Babylon the Great of chap. xviii. is different from that of chap. xvii. then we have no account of the overthrow of this latter. They must be essentially one. The Romanists have been making prodigious efforts to recognize the Church of England in the last half-century, and have met with more encouragement in this than in anything else undertaken by them of late. It has been decided by the highest court of appeal that the doctrines of Transubstantiation and the idolatry of the Mass are not incompatible with ministry in the Church of England; while men, full of the Holy Ghost, who have not got their commission through some fabulous or polluted line of apostolical succession, are ostracized. Remembering Christ's words, He that receiveth you receiveth me, he that rejecteth you rejecteth me, we cannot but see how great the responsibility of such procedure. In the epistles to the Seven Churches, our Lord shows us what profound importance he attaches to the question whether we tolerate or do not tolerate those that preach false doctrines. Thou canst not bear them that are evil, thou hast tried them that say they are apostles and are not, is the commendation, while others are strongly condemned for tolerating the false teachers.—A friend of ours is very strongly persuaded that Babylon the Great in chap. xviii. refers to England. We pointed out to him, v. 24: "In her was found the blood of prophets and of saints and of all that were slain upon the earth." How shall Protestant England be held responsible for the slaughter of the saints during the centuries when Romanism had almost undisputed sway, not to speak of the martyrdoms under the Roman Emperors. A paper on the Church of England has just been published with the approval of His Grace the Archbishop of Canterbury, and in this we read:

"The apologists of the Church of England, it need not be said, repudiate altogether the notion that it dates only from the sixteenth century. Its members believe in 'One Holy Catholic and Apostolic Church,' and declare it did not forfeit its part in that Church by renouncing obedience to the Roman See."

Now this will go to sustain our friend in his view of the chapter. If the Church of England that is now, is essentially one with that Church which ruled England for the Pope so many years, then we can easily see how she should be held responsible for the slaughter of God's children that took place before the Reformation, and one reason for holding her specially responsible is perhaps the fact that she has a great deal more light than other countries of Europe, on these points. In the view of this contingency it is evident that they who at

the present day are doing their best to identify the Church of England with the Church of Rome, or what they call the Church Catholic, are perilling not merely themselves but the Church they belong to. The word Protestant ceases to have any significance, if the Church which was in England from A. D. 600 to 1500 is the same church that is there now. If this identification be accepted, the best friend of Anglican Christians will be he who most loudly lifts his voice in utterance of the apocalyptic invitation, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. The great pains taken by Papal Rome to identify herself with Imperial Rome as the successor of Imperial power and of the title of Pontifex Maximus, may favour the opinion that she has thus brought upon herself the responsibility of the persecutions waged under those Emperors. From one of the worst of the Emperors, Phocas, the Popes delighted to receive the title of Ecumenical Bishop.

Corrupt the earth. (xix. 2.) Christians are the salt of the earth, the light of the world. They are on the earth to bless, to save, to regenerate it, holding forth the word of life and by their good works leading men to glorify their Father in heaven. But here is a great system professing to be the Church, which is actually engaged in the work of corrupting the earth. Thank God! many will exclaim, we have no part or lot in such a system. We are shedding upon the nations of the earth the light that has been given to us in such abundance. But have we anything to do with an opium-traffic that sends myriads of chests of the drug to impoverish and degrade the Chinese people, waging wars to compel them to submit to the traffic? Have we anything to do with a liquor-traffic that is fast filling India with grog-shops and drunkards, and sends rum and brandy and gin and other villainous forms of fire-water to the semi-civilized races of the earth to accelerate their extinction? We send the Gospel; but do we not send ten missionaries of ungodliness and infidelity for every missionary of the cross? How much that is corrupting is there in the literature of the present day! Our educated youth in India have to some extent shaken off the superstitions of their fathers, but are they not addicting themselves to novels, champagne, brandy, European courtezans? We make railroads and lay down lines of telegraph, and fancy that these will civilize; but what do they do for the very men that are engaged in working them? *Corruptio optimi pessima*; the better the thing the worse it is in its corruption. Yes, if we include all who are engaged in corrupting the earth and yet call themselves Christians, the comprehension will be vast, and the doom here denounced a very wide-reaching one.

Hath avenged the blood of his servants at his hand. (2.) How this was done is not told. It would be difficult to conceive of any other way, meeting all the requirements of the case, than the following: The will of God, the teaching of Christ fully embodied, be it in few or many, constituting a body fully consecrated, led by the Spirit, having the mind of Christ, loving one another and the truth of God equally. Such a body will encounter the opposition of the world, and especially of worldly churches, even as Christ did. Their faith and patience will be greatly tried and in trial perfected. Have we not seen such a body described as the 144,000 who follow the Lamb whithersoever he goeth, who are not defiled, being virgins, (contrast with xvii. 5) redeemed from among men, the first-fruits unto God and the Lamb? John says: The world knoweth us not, even as it knew him not. The great mass of Christians will speak against these as fanatical, foolish, extravagant and especially as contumacious in not knowing existing organizations; their new song will be a ground of reproach to them. But in the fulness of time the Lord from heaven will bear testimony to them in some unequivocal way that all shall be constrained to recognize, either by bestowing upon them the gift and powers of the Pentecostal church, or by causing his glory to be seen upon them in some even more conspicuous way. This will be the instant, irrevocable, absolute condemnation of every system or church that is not in harmony with this body, and the more terribly so, the more it is found in conflict with the acknowledged servants of the Most High God. This revelation of God's presence, will have the effect of extinguishing the sun, moon and stars of this world's glory. And the way in which all the ends of the earth are being drawn together by lines of telegraph and steam communication, shows how the conditions necessary for an effect so universal, are being now furnished.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—You noticed last week a statement of the *Bombay Gazette*, to the effect that the origin of the proposed "*Indian Evangelical Review*" was owing in great measure to dissatisfaction at the recent conduct of your paper. I have much pleasure in assuring you that this statement is wholly incorrect. The new *Review* will seek to afford means for the discussion of missionary and other religious topics, and to be the vehicle of Christian thought upon matters of interest to Christians in India in a manner impossible, from the nature of the case, for a weekly newspaper. It is not proposed, and never has been, to make the *Review* in any sense a rival to the *Guardian*. On the other hand, its projectors will be rejoiced if it can be made to any extent a helper in the same cause for the support of which the *Guardian* has so long and so faithfully laboured.

Believe me,

Sincerely yours,

C. W. PARK.

Mahabaleshwar, 26th May 1873.

Epitome of News.

SATURDAY, MAY 24, 1873.

—*Advance*: "Dr. Guthrie did not succeed well in his earlier attempts at preaching. But in time he came to be a powerful speaker. As an illustration of his dramatic power it is said that, speaking of the killing of Goliath, he acted David slinging the stone so well that the people in the gallery before him actually dodged their heads, that they might not be struck by it!"

—*Christian Advocate*: "One of the greatest of the great charities which it has been our privilege to record is the founding of the Hopkins Hospital in the city of Baltimore. Thirteen acres of ground within the city limits have been presented by John Hopkins, Esq., of Baltimore, for the location of an immense hospital for the indigent sick and orphans of that city. Suitable buildings will be erected for the accommodation of not less than four hundred patients. These, with the land, the fund for the annual support of the institution, will amount to four million dollars. In the letter of Mr. Hopkins to Francis T. King, the President of the Board of Trustees, the donor expresses his desire that with the fund which he places at their disposal a hospital shall be erected 'which shall, in construction and arrangement, compare favourably with any other institution of like character in this country or Europe.' He wisely counsels them 'to obtain the advice and assistance of those at home or abroad who have achieved the greatest success in the construction and management of hospitals.'"

"Orphan coloured children are to be especially cared for. They are to be provided with a home and properly educated; even coloured children who are not orphans may, when the applications seem proper, become inmates, and have all the privileges of the orphans. Indigent sick, without regard to age, sex, or colour, who require surgical treatment, and the poor of the city and state, of all races, who are stricken down by any casualty, shall likewise be received without charge. One of the wisest arrangements is the reception of a limited number of patients who are able to make compensation for the attention bestowed on them."

—"A contract has been signed for laying a cable from Portugal to the United States via the Azores."

—"The Legislature of Michigan has resolved to urge upon Congress the construction of a ship canal from the eastern shore of Lake Michigan to either Lake Erie or Lake Huron."

—*Advance*: "Not since 1858 has the revival-news from the churches been so gloriously cheering. The most remarkable revivals, as might be expected, have occurred in connection with union meetings. In most places these great religious awakenings appear to have been more than formerly free from those incidental extravagances which have frequently brought a wholly unjust reproach upon true revivals."

—"Rev. Daniel Steele, D. D., in a communication to *Zion's Herald* concerning the evangelist Rev. A. B. Earle, says that having heard him preach thirty sermons in two weeks, and closely watched in order that he might find the secret of

his power, he concludes that the hidings of his strength lie in his faith and philosophy. He has faith in God, simple, childlike, mighty trust. He is always praying. His philosophy of conversion is that no soul is ever converted except as some believer has painfully travailed in birth for that soul: but that there will be simultaneous conversions when many Christians are pleading with God in pain and distress of soul. Dr. Steele adds that he has this peculiarity, that he is in no haste to count converts, never asking the question: Do you feel that you are converted? but rather this: Is your mind fully made up to serve Christ? Do you consecrate all to Christ, so far as you know? Do you trust him to give you the evidence in his own way?"

"Personal effort, as distinguished from preaching and other ways of dealing with men collectively, seems to have been specially prominent and successful in the revivals of the past winter. This suggests not that we have too much preaching, but that we have too little of the other work. It is the every-day, natural way of reaching men. Business men are finding this out as never before. Agents are everywhere. It is the 'drummer,' with his solicitation and samples, who picks up the new customers. It is 'button-holing' on which the office-seeker depends for votes. In religion it is preëminently this hand-to-hand work, this personal appeal, this testimony of what the Lord has done for one's own soul, that takes hold of men. There is no need to collar strangers in the street-car and tell them they are going to hell. There are proprieties to be observed. But the soul that is tender, earnest, and responsive to the leadings of the Spirit, will not fail to find favourable opportunities for such work. Only God knows when another's heart is in a receptive state. But God by his Spirit can tell us when that time is and when to speak, as unmistakably as if he should reveal it to us in a voice from heaven. Only those who love this work and recognize its opportunities know how they multiply. Few Christians realize how often others are waiting and wishing to be approached, even when there is no revival interest in the community, and when these very persons are apparently altogether indifferent. And few Christians, we are bound to believe, realize how little of such work they do. If every one who reads this paragraph should take a pencil and write down the name of each person upon whom he has during the past six months personally and affectionately urged the claims of Christ, very few of them, we suspect, would be able to look at the meagre list without tears."

MONDAY, MAY 26.

—*Friend of India*: "A discussion in *The Times* on the secular education given in the State colleges and schools of India, conducted on both sides with much weakness both of fact and argument, has called forth from the *Pall Mall Gazette* one of those trenchant articles in which the writer revels in the apparently logical conclusion that all the evil and annoyance in the world are due to 'religion.' The writer pronounces Government education in India 'the largest system of purely secular education in the world.' The studies of the Calcutta University course, we are assured, leave the Hindoo not only with no religion at all, but imbued with a jealous satisfaction in taking his revenge on his educators and superiors by maintaining that their religion is no better than his own, which he has learned to despise. Circumstances, we are told, are practically forcing a Government principally composed of Christians either to discourage all religion, or practically to teach theism as the really important part of religion. This picture, drawn by Mr. Fitz-james Stephen, is much more correct than that to which Sir George Campbell and the Bishop of Calcutta lately treated us."

—"The Native Christian community of Calcutta is a large body which is daily growing in influence. At its fifth anniversary meeting the Rev. K. M. Bannerjee, Dr. Duff's first convert and a well-known scholar and clergyman of the Church of England, used this language in his address, when describing the practical atheism of educated Hindoo society. Speaking of the Hindoo student of a secular Government college, he said:—

"His priest makes him repeat mummeries at home which at school his tutor virtually pronounces to be simple ravings. The priest does not care to discuss the principles taught at school, and the schoolmaster does not dare to dissuade his pupil from practices performed at home. The priest and the tutor do not therefore clash—the

principle of religious neutrality prevents their collision. But what is the effect on the boy's own mind? He performs at home ceremonies which at school he learns to involve false principles of knowledge. His mind grows up without any discrimination between fact and fiction. He daily exhibits in his person an alliance between Truth and Falsehood. He is brought to the habit of falsifying what he is taught to believe to be principles of Truth. The result can only be indifference to Truth, and the silencing of the voice of conscience. His morality becomes a mere calculation of convenience. His conduct is regulated by no principle. He loses all sense of the immutability of Truth, and of the paramount obligation of Duty."

"This is the language of one who is not only a Brahmin convert and practical educationist, but who is a Government examiner in what is left of the College of Fort William."

—*Deccan Herald*: "Keshub Chunder Sen, we are told, desires that the Government of India should teach the young 'that there is a living Creator to whom they are morally responsible. This belief might be taught, it is thought, in the language of the Vedas, the Koran, or the Bible. We do not say that it might not be taught, and that a general system of religion of the Theistic school might not become universal throughout India, but we should be sorry to see a Christian Government engaged in developing such a religion, even on the ruins of Hinduism and Mahometanism. No system worthy of the British nation could be erected in India which has not Jesus Christ for its chief corner-stone. To give up the doctrine of Christ because some active people clamour for it would be to 'deny Christ before men' and to please men. The veriest child must see the difference between refraining to teach religion in Government schools because it might appear that by doing so a foreign Government was forcing its religion upon the people, and positively teaching a religion which denies Christ, who is the only exponent of God to us, without whom we cannot understand God, and without whom the God set up for worship would be as much an idol as Vishnu or Mahomet. A God without Christ is not the God of the Bible; and we should be sorry indeed to see our nation practically manifesting its belief that the teaching of such a religion was the smallest approach to teaching the religion of the Bible."

TUESDAY, MAY 27.

—During the monsoon months the Overland Mails will leave Bombay on Friday afternoon. This arrangement will come into force Friday the 30th instant.

—H. M. S. *Glasgow* left for Zanzibar on Friday morning. We learn that orders have been sent to two of the men-of-war in the Persian Gulf to join the admiral at Zanzibar.

—*The Lancet*: "M. Vernay relates in *Lyon Médical*, a very striking case of the mischievous consequences which may result from the abuse of wine-drinking in a nurse. A child was taken with convulsions, and during five days all sorts of means, like calomel, bromide of potassium, the hot bath, musk, belladonna, &c., were uselessly employed. M. Vernay was eventually told that the nurse drank six to eight glasses of French wine in the day, and had some more at night. It occurred to him that the convulsions in the child might be due to the quantity of alcoholic liquid thus absorbed by the nurse. The wine was ordered to be stopped, and the convulsions ceased immediately after."

—"Under the title 'A Hard Case,' a Clapham newspaper records the result of an action brought in the Wandsworth County Court by a charwoman, intent upon recovering damages from the proprietor of a dog that had bitten her son's leg. The action brought out a point of law of some practical importance, which it might often be useful for surgeons to be acquainted with. It seems that the injured person in such a case has no claim in default of proof that the dog has bitten some one else before. In other words, an owner is not bound to take special care of his dog until after it has given evidence, by biting, that it cannot safely be allowed to go at large. 'Every dog,' says the proverb, 'has his day,' and it also seems that the law allows every dog his bite! The plaintiff was accordingly nonsuited."

—*Christian Advocate*: "Professor Tyndall illustrates the value of a single potato by supposing that every potato in the world but one were destroyed, that one would contain in itself the possibility of again stocking the world with an

invaluable article of food. If one potato would produce, when planted, only a crop of ten potatoes, in ten years the total product of the produce of this one potato would be equal to ten thousand millions, which would be sufficient to stock the whole world with seed. The real value of that single potato, then, would be such that it would be better that the city of London or New York should be totally destroyed than that tuber should be lost to the world." If Professor Tyndall knows nothing about the power of prayer, he knows something about the power of one potato.

—*Friend of India*: "With a ruthless blow, Mr. W. T. Blanford, Deputy Superintendent of the Geological Survey, has dashed away those fancies, so long the theme of poet and of traveller, that India is a land abounding with diamond and gold mines, and only awaits the advent of plucky Anglo-Saxon diggers to yield its illimitable treasures in all their crude splendour. In a lecture before the Society of Arts he recently stated that 'the greater portion of the country is either destitute of mineral resources, or those resources occur in a manner which throws serious obstacles in the way of their utilization.' India, in fact, contains only coal, iron, and salt in sufficient quantities to pay for their extraction. Although isolated discoveries of value may be made, it will never become a rich country through the development of its mineral deposits."

"Copper has been found and mined in many parts of India, especially in Kumaon, Gurhwal, Nepal, and Sikkim. The workings are carried on by natives on a very small scale, and the produce is so inconsiderable that English copper is imported to supply part of the local demand. Neither this nor any other metal can be expected in the vast alluvial plains of the north, nor in the immense volcanic tracts of the Bombay Presidency, but even in the areas of metamorphic rock common to the south, metallic ores are in general scarce."

—*Friend of India*: "The Educational Department of Bengal hitherto has been the foe of the instruction of the people, whose money has been always taken to support colleges and schools for the rich middle class. The Report makes for the first time some sad confessions on this subject. For years we have in vain reiterated such statements as these, which we now welcome as some atonement for the past deliberate defrauding of the people. Of Rs. 31,40,539 spent on public instruction in Bengal in 1871-72 Government—that is, the peasantry chiefly—supplied Rs. 13,14,037. Only 7 per cent. of this was spent on the people, who principally contributed it. Well may Mr. Woodrow confess that even if 8 out of the 15 per cent. spent on inspection and normal schools be considered as spent on primary education, the total sum would be utterly insufficient. Government, out of the 18 lakhs for education, spends but one and a quarter directly on primary schools. This is an inequality which requires correction."

—"Brahmoism," a correspondent of the *Mirror* says, "does not carry much favour with the people of Kishnaghur. No wonder! None can serve two masters at the same time. Many here are very faithful votaries of *Shara Devi*. Drinking-parties and midnight revelries are of everyday occurrence. It is very strange that, situated at Kishnaghur is, in the close vicinity of your potent influence, it should bear such evil fruits."

—*Lucknow Witness*: "It is contrary to the whole spirit of Christian evangelism that a modern Paul should pay his Timothy and Titus a monthly salary with promises of promotion as a reward for study and good conduct. If Paul and Barnabas had adopted this policy the greater part of the book of Acts would never have been written. The writer has suffered much in the exercise of his duties as paymaster, and has found the whole system a premium paid on dissatisfaction, heart-burning, and worldliness. If Native preachers must be paid from foreign funds, the money should not pass through the hands of the missionary. We solemnly believe every missionary in India would have his position strengthened immensely if at once and for ever deprived of the power of bestowing a single rupee upon his converts or helpers. We have no faith in voluntary poverty for its own sake any more than in self-torture, but we do very strongly incline to the opinion that the men who are to evangelize India, those who are to go from town to town and from village to village, founding churches and preaching Jesus, will be in the main very poor men. We doubt if Jesus has changed the internal economy of his kingdom since the day when he sent out the first evangelists with empty purses. The seventy, like the twelve, went forth empty."

handed, and yet lacked nothing. Had they lived in our day, however, they would have been graded off into Catechists and Readers, with salaries shifting up and down in such a way as to keep them for ever in a ferment about promotion. When seventy men called as those men were, and trusting as they trusted, can be found in India, the problem of the evangelization of the land will be solved."

WEDNESDAY, MAY 28.

—*Lucknow Witness*: "We are glad to learn by a private letter of a good work of grace at Secunderabad, chiefly confined to the soldiers. About twenty men have found peace by believing on Jesus, and there is good promise of further success. This work, under God, has been effected by lay agency, affording another evidence that God would have all his servants actively engaged in efforts for the souls of men. We are glad to learn by tidings from stations far and near that God has so many devoted men and women working in the vineyard, and we trust many more may be raised up from year to year."

—*Deccan Herald*: "In the early part of this month a Brahmin girl residing in the City having come under the displeasure of her husband, father-in-law, and mother-in-law, on account of an imaginary offence, was branded on several parts of her body in a most cruel manner. This, of course, was considered too lenient a punishment, and the miscreants considered it necessary to increase its severity. After the branding, the girl was tied hand and foot and fastened to a peg in the wall of the house, and kept in that predicament for some time, when she was taken off the peg and placed in a dark room for some time longer, the rope with which she was tied not being, of course, unfastened. This ordeal which the poor girl underwent lasted for three days. The accused parties, we learn, are persons in affluent circumstances and well connected, facts which certainly tend to aggravate the crime."

—It is stated that "within the past fortnight no fewer than four persons have been bitten by dogs in and about Poona, and in each case the party bitten died from hydrophobia in the course of twenty-four hours."

—"Yesterday an inquest was held at the European General Hospital concerning the death of James Finch. The jury upon the evidence found that death was caused by apoplexy, induced by excessive drinking."

—*Indian Statesman*: "We have correspondence from Joudhpore up to the 18th instant. The town had been visited by dust-storms, which blew every evening for nearly a fortnight. On the 16th there was a heavy fall of rain and hail-stones, some of which are said to have been larger than pigeons' eggs. Three men are stated to have lost their lives during the hail-storm, and the wheat crops have been much destroyed."

—We give some particulars of the destruction of San Salvador by earthquake on March 19 from the *Times*: "The earthquake is presumed to have emanated from the suppressed volcano of St. Thomas, one of the seven volcanoes within a radius of 30 miles. Ysalco is in full blast at times, throwing out a constant stream of lava, visible at night along the whole Costa del Balsamo. Much sympathy has been shown from different parts of the State. San Miguel sent one hundred cartloads of provisions and \$3,000. The only actual scarcity has been of bread and fresh meat. Liquor and tinned provisions are very abundant. Transportation has been paid at a fabulous rate. Such a scene of desolation I have never before witnessed, unless it be Arica. The whole town was down, with the exception of one or two wooden houses. All the churches, including the Cathedral, were a heap of ruins. The spire of the latter had been arrested in its fall, and remained in a slanting position like the leaning tower of Pisa, but at a much greater angle. One of the bells must have been swung completely round, as it remained mouth up. The United States' Consulate was a mass of ruins inside. The outer walls were standing. The resident Minister (Mr. Biddell) for the United States, with his five little children, had a very narrow escape. The catastrophe happened in the night. Most providentially, the final shock which brought down the town was preceded by two others of sufficient force to awaken and alarm the inhabitants, who had time to rush out and so save their lives. The President behaved most nobly, and by his admirable regulations and the discipline which he enforced prevented any riots or robberies. The authorities are persistent in their intention to rebuild the city on the same spot,

although this is the eighth time within 150 years that the town has been entirely destroyed, and partially ruined every ninth year. A decree dated the 21st inst. has been issued, signed by the President and Cabinet, ordering the functionaries to carry out the project."

500 persons killed and wounded. A visitor to the ruins states that about 50 were killed, the remainder wounded.

THURSDAY, MAY 29.

—*Times of India*: "On behalf of the Post Office we gratuitously advertise that the postage of letters from Bombay to Zanzibar via Aden, and also to Mozambique, Delagoa Bay, Natal, and the Cape of Good Hope, has been raised from 4 annas to 8 annas per half-ounce. Prepayment is compulsory."

—"As many newspapers for various places in Europe and the colonies are posted insufficiently paid, the Post Master General hopes that senders will notify their names and addresses in order that newspapers may be returned to them, instead of being detained and afterwards sold as unclaimed articles."

—Correspondent of the *Times of India*, Bombay: "The spirit of freedom is abroad. We breathe in an atmosphere of freedom. Yet not the less are we slaves, and slaves of the largest size. In one sense we are free, in another we are not. Unfortunately our slavery lies beyond the dominion of Sir Bartle Frere. The Brahmins are the slaves of the Sankracharya, the Varnias of the Valbhacharia, the Kunbis of the Veragi, the Mussulmans of the Syed, and the Borahs of the Mullah. Where will you find, I ask, such willing obedience, and where such strict control? The horrors of this social servitude are without a parallel anywhere out of Pandemonium. It is these our masters that are like a canker in our social life; it is they who despoil our maidens, and leave them with sunken eyes and lifeless hue. Shall we brook this any more, and look with unconcern upon transformation so melancholy—from celestial to earthly, from divine to low? Or shall we not struggle manfully against it, and pass into a more elevated sphere, where complete freedom rules, and superstition works not its havoc?"

THURSDAY, MAY 29.

—*Overland Mail*: "Mr. Stansfeld has sketched a new Government scheme for equalizing local taxation. It is proposed that mines, woods, plantations, Sunday and ragged schools, and Government property, should become rateable. The scheme is embodied in three Bills."

Sir Wilfrid Lawson's Permissive Prohibitory Liquor Bill has been thrown out by 321 votes to 81.

The action of the Rev. Robert O'Keefe against Cardinal Cullen has raised an important question affecting the position of the Roman Church in the United Kingdom:

A terrible railway accident at Pesth is reported. The train ran off the line; twenty-one passengers were killed and forty wounded.

A terrible accident has occurred at Dixon, in Illinois. A bridge over the river, which was crowded with people witnessing a baptism, gave way, and an immense number were at once precipitated into the stream. One hundred persons are supposed to have been drowned, and thirty-two bodies have, up to the present, been recovered, mostly women. Many persons are missing, and twenty-four are injured, several fatally.

The death is announced, from apoplexy, of Chief Justice Chase.

For his clever painting, "The Shadow of Death," Mr. Holman Hunt has received 10,000 guineas, and for a small replica 1,000 guineas are to be given.

The meeting-house of the Society of Friends at Churchtown, near Dublin, was found to have been entered on May 4, all the windows broken, the Bibles burned, and the floor covered with oil and dried grass, with the evident intention of burning the building. The only cause assigned for the outrage is that placards had been issued inviting persons to attend meetings in connection with this body, which were to have been held on that day.

On May 5 a deputation of nearly 300 gentlemen waited upon the Archbishops of Canterbury and York, at Lambeth Palace, for the purpose of presenting to their graces a memorial on the "Bennett Judgment." The memorial was read by Captain Palmer.

In it an appeal was made to their graces to exercise all the authority vested in them for the suppression of ceremonies and practices in church

adjudged to be illegal, and in the event of that authority proving insufficient, to afford all other needful facilities for the due enforcement of the law, and to take care that no form of architectural arrangements and ornaments be allowed in new churches. The memorial was signed by Lord Shaftesbury, Earl of Enniskillen, Lord Bandon, Lord Bernard, Lord Fitzwalter, Lord Oranmore, Lord Sheffield, Lord Auckland, and by 60,200 noblemen, baronets, members of Parliament, and other lay members of the Church of England.

FRIDAY, MAY 30.

—The whole of the prisoners in the case of cruelty to a Brahmin girl mentioned in our present Epitome have been found guilty of the charge preferred against them, and sentenced—the father-in-law and mother-in-law to six months' rigorous imprisonment, and the husband of the girl to four months' rigorous imprisonment.

—*Times of India*: "At 2 p.m. on the 23th instant, Asseerghur Fort was visited by an earthquake which lasted for about three or four seconds, direction from north-west to south-east. The heat has been intense for the last five days, 100° in the house."

—"A colliery accident lately happened at Mohpanee, 13 miles from the station of Garrarwarra, on the Jubbulpore extension of the G. I. P. Railway. Particulars have not transpired, but it appears the walls and woodwork of a shaft fell in suddenly, killing 12 workmen, of whom a European named King was one, the rest being natives. The committee of inquiry gave in an opinion that the catastrophe was occasioned by the existence of a quicksand at the inferior part of the shaft. The mine belongs to the Nerbudda Coal and Iron Company."

—The weather commands attention. If we may judge by what is said about the heat by some writers, each hot season as it comes is the hottest and most unbearable ever known. Every one, almost, has a fling at the weather, and is evidently of opinion that if he had the management of it, he could arrange matters vastly more to his own satisfaction at least, if not to the satisfaction of everybody else. Our own opinion, if we may venture to give it, is that the weather is seasonable, just such as it has been at this time of the year for ages past.

—Deaths last week—298.

Miscellany.

—*Evangelical Christendom*: At Evreux, a curious circumstance occurred lately. Sixty Protestant discovered by Pastor Monchâtre, of Elbœuf, were allowed the free and permanent use of a lecture-hall belonging to the town. One thousand Roman Catholics pressed in with them! In his energetic advocacy of pure Christianity the pastor exclaimed, "Perish all forms, if there only be progress towards Jesus Christ!" It excited such enthusiastic applause among the Roman Catholics that the Prefect, fearful of the consequences, informed the pastor that he would take measures to prevent any but Protestants coming!

—There is a revival of the Lord's work in Tahiti. A missionary writes that after a union meeting between two churches all seems brightening. The Queen made a tour with several pious church-members through the South; very numerous religious meetings were held; and the Queen, who for many years had been silent in public, exhorted her subjects repeatedly to keep the faith and persevere to the end. At one of the Pastoral Conferences she appeared at the end of the long table and repeated the words of St. John, "I have no greater joy than to hear that my children walk in truth."

—I write to you from the Queen of the Adriatic. It is my first visit since 1866-67, when I was privileged not only to open a service for English-speaking foreigners, but to preach every night to the Italians. I have been to see the third floor, where the work humbly began, as recorded in your pages at the time, and the various halls wherein Gavazzi thundered his thrilling eloquence to the vast crowds assembled. I am still of opinion that it is the finest evangelical work in Italy, not even excepting Rome, though the ferment is over, and friends tell me of bigotry and opposition and chill. I attribute much of this steady continuance and ongoing of the Lord's work in this place to the fact that no rival sects appeared, but that the whole work fell into the hands of the Waldenses, who are now in possession of the Cavagnio Palace,

through the generosity of foreign Christians, and have therein installed schools and every other appliance of a prosperous mission. It would be well if in the future, and with such an immense territory as Italy presents of important centres, the various parties labouring for the best welfare of this land would respect and steer clear of each other's missionary efforts. I am glad to note progress in this particular, though now and again cases occur of needless intrusion into each other's field of labour.

GROWING CATHOLICITY AMONG ITALIAN EVANGELICALS.

In this connection, and as proving the growth of a better and more charitable spirit among the Christians of Italy, I am happy to quote a sentence from the circular of the Evangelization Committee of the Free Italian Church to its evangelists, and which has been highly approved of in all quarters: "It is well that you likewise know that it is the most earnest desire of this committee that the evangelists of the Free Church should not accept, for any consideration whatever, controversy with Christians of any denomination. Let there be brotherly explanations, by word of mouth or in private letters, when necessary, but polemical discussion never. You are not to attack, and when attacked you are not to reply, but to leave the decision with God. Your only reply to brethren who assume the position of adversaries is to do better than them the work of Christian edification. We write thus, not because we have to complain of a spirit of contention among you, but to exhort you to resist the temptation which is, alas! too often offered, and which would lead you away from that Christian charity which we desire, and feel obliged by the law of Christ, to live."

Professor de Michelis, too, in beginning his new Italian Evangelical journal, *Faith and Science*, has made a similar declaration: "Our line of policy is clearly marked out. We hold no discussions with Evangelicals; we never reply to calumnies; we only combat honest enemies. If there is any one among Evangelicals who is our enemy and hates us, let him first lay aside the qualification of Evangelical before entering the lists, and he will find us ready. But masked as an Evangelical let him not enter the arena."

The Lord grant that this truly Christian spirit may spread, and prevail, and then will a bright promise for Italy's future dawn upon us!

The missionary Committee is now an accomplished fact. If all the various bodies will accept the preliminary arrangements of this committee—namely, that its decisions should be binding on the various Churches—we may look forward to days of peace and prosperity for our Italian Zion.

—The *Advance*: While so many of our churches are rejoicing over the revived religious interest which has helped many hesitating ones to the great decision, and have now welcomed them to church fellowship, let them bear in mind that such blessings from heaven are to be kept in the same way that they are gained. Perhaps there will not be the call for the same frequency of meetings, but there will at all events be need of the same feeling of dependence upon God, the same depth and tenderness of love for others, the same wakeful readiness to see and do the duty of the hour. The common reproach of revivals, that their effects presently vanish, will be taken away when the churches learn, as indeed they are learning more and more, how to use the blessings received and to follow up the advantages thus gained. If some "revived" churches get only far enough out from the city of doom to be overtaken again by its fatal breath and smitten into the petrification of formality once more, it will not be because there is any necessity for such a disaster. And this suggests another thought. The winter has passed, and many pastors and churches have failed to see the revivals in their own midst for which they had hoped. There is, it is true, a mystery belonging to the sovereignty of the Divine Mercy, and God may be more manifest in the stiller voice than in the noisier whirlwind; and yet it will be well to remember the old saying that "he who would have what he hath not should do what he doth not." There is nothing either in the word of God or in the past history of the church to indicate that the outpouring of the Spirit need be limited to any particular season of the year. There is a false notion prevalent in regard to this which ought to be broken up, and it will be a great mistake for any church to settle down in its disappointment, taking it for granted that it cannot expect a revival until winter again brings around its special opportunities.

—Earl Russell has been writing a new book thus noticed in *The Freeman*: In spite of the formality of the title, Lord Russell does not profess to write as a scholar, but contents himself by assuming the rôle of the well-read Englishman. He claims, however, to have made an independent choice of authorities and opinions upon the subject he treats, and he explains that he did not publish the work anonymously because he felt bound to be responsible for them. The book is divided into nineteen chapters, each of these illustrating an event or an epoch in the great range of the history. Starting with the state of Rome under Augustus in the Horatian and Virgilian age, whose name recalls that deep depravity to which the race had sunk when it despised its own laws and disbelieved in its own gods, the author passes to the greatest event in the history of the world, when the Saviour came to deliver despairing humanity from its miserable plight. The earlier pages are devoted to an exhibition of the teaching of Jesus Christ, in the simplicity of its doctrine and the purity and the elevation of its practical precepts. According to Lord Russell, the religion of Christ has three foundations. "God is a spirit, the maker of heaven and earth; Christ was sent from God, and revealed to men the message of God; and Christ died for mankind." He dwells upon the mercy, as well as the power, which was manifested from the very first in the Christian faith, and declares the mission of our Lord to be one from the very Throne of God Himself. One essay is devoted to a delineation of the characters of Peter, John, and Paul. Lord Russell thinks he sees a distinct reason why the first, infirm of purpose and momentarily disloyal as he had originally been supposed, should have been appointed to the headship of the Church. Of John he writes: "His whole sermon consisted in the words, 'Little children, love one another;'" and of Paul that he was practically the most triumphant in the entire company of Apostles, "notwithstanding the occasional obscurity and involvement of his style." In less than two pages he undertakes to present a view of the complete doctrine preached by the great Apostle of the Gentiles; and from an examination of that doctrine he concludes that one who dwelt so frequently on the duties of morality must have believed that his hearers were able to perform them, and thus were not banished before their birth from all hope of seeing God. But St. Paul's words have been wrested, and faith and righteousness, which he always kept united, have been separated. "They have erected an idol of faith without its fruits, and have disjoined righteousness and everlasting life." The essayist now passes to the Age of Constantine, which he describes as applying to the new faith a test that would have been crucial had not such a test already made it immortal in the minds of men. The Roman Emperors are viewed as acting less from infidelity than from jealousy; little did they care for their graven images, but they saw sedition in the Christian worship. Hence the martyrdom of Polycarp, because he would not address the Imperial tyrant by the title of "Lord." From the persecutions under Constantine our author takes a long step forward to the Council of Nice, where "a man was taught to hate his neighbour and exalt himself." Earl Russell does not spare Athanasius, whom he portrays as becoming great by explaining relations to the Godhead which Christ had left to the conclusions of private judgment. "One thing," we are told in the closing words of the chapter, "is certain. The unhappy decision of the Council of Nice was the signal for centuries of bloodshed. Thousands of human beings died to confirm or contradict a doctrine which none of them understood." In the succeeding chapters, which treat of the rise of the Romish Church, Gibbon is quoted as a constant authority. With respect to the Popes, Earl Russell has of course no hesitation in asserting that "the rumoured journey of St. Peter to Rome, and his establishment there as the first bishop, rests on no authentic document." He ingeniously traces the incessant arts by which the spiritual authority was crowned. To this follows a vivid picture of the monastic orders; and from these we pass to the schoolmen, who are the subject of the ninth, and perhaps the most rhetorical, essay in the book.

—A writer in the *Christian*: Having derived great help and blessing from a clear apprehension of this glorious truth that Christ liveth in me, I would endeavour to bring it before the minds of some of God's children who may not have been led to a distinct consideration of its importance.

It was in the last hours of the old year, when

alone with God in prayer, that there came quite suddenly and unexpectedly to me a clear manifestation of the Lord Jesus as a blessed Person inhabiting my soul. Instantly I saw the power over everything else which his presence exercised therein, and a flood of joy streamed over all.

It is surely of deep importance to the child of God to apprehend and realize this great fact, "Christ [is] our life" (Col. iii. 4); for it at once shows us where our power over sin and Satan and the world lies, even in Him who lives in our hearts. We have only to let Him rule there, and He will put all enemies under his feet. We have no might, but "stronger is He that is in us than he that is in the world" (1 John iv. 4); and in the act of recognizing and remembering his indwelling presence we get the victory: "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John v. 4).

There are many believers who do not clearly apprehend the blessed truth that Christ is their life, and who cannot therefore lead others to see it; but is there not a solemn responsibility on those to whom it has been revealed, that they should seek to help their fellow-Christians into what is so exceedingly blessed and sanctifying? In trial, in temptation, in sorrow, how precious to realize that our Jesus is one with us, and we one with Him! In worship, in service, in social intercourse, how blessed to recognize "Christ in us, the hope of glory."

"So nigh, so very nigh to God,
I cannot nearer be;
For in the person of His Son
I am as near as He."

Dear believers, if this inspiring truth have not already reached your soul in clearness, let me beg you to ask that the Holy Ghost will reveal even this unto you; and let all who know anything of its very blessed power rise up day after day into a fuller realization of it.

How? How shall we do this? By cleaving to the Lord with full purpose of heart, to be kept in the Holy Ghost, grasping more and more the exceeding precious promises, and being thus lifted up and lifted in further and further, as it were, into the holy of holies, always wide open to the blood-washed worshipper. Oh, to abide there, 'inside the veil'! Oh, to dwell, to live, to breathe in the heavenlies, to which we are called in Christ Jesus! There we always stand in our glorious Head; there may we seek to live and breathe continually!

It is very important for believers to discern accurately between the two natures by which our hearts are tenanted. The old Adam will be just as corrupt, just as odious, at the end as at the beginning of our course; in it we are to the end "miserable sinners." But then think of our ground of exultation! Christ has come; God the Holy Ghost has come, and taken possession of our hearts, and made them his temples; made us "partakers of the divine nature" (2 Pet. i. 4); "partakers of his holiness" (Heb. xii. 10); "partakers of Christ" (Heb. iii. 14); "partakers of the Holy Ghost" (Heb. vi. 4); "partakers of a heavenly calling" (Heb. iii. 1). "God hath not given us the spirit of bondage; again to fear, but of power, and of love, and of a sound mind" (Rom. viii. 15; 2 Tim. i. 7).

Oh, marvellous grace! Oh, transcendent condescension. "I am nothing," but "Christ is all and in all," and this Christ is mine. Shall not a partaker of a divine nature expect victory over the world, the flesh, and the devil? Shall not the heir of God and joint-heir with Christ live above the world? Shall not God the Holy Ghost in him have power over all antagonistic forces, and keep them down? Let us grasp this divine power, this divine Person within us, and press onward to "the mark for the prize of our high calling of God in Christ Jesus."

—The *Preacher's Lantern*, April: If from among the body of settled pastors we could get a band of men who felt constrained to undertake occasional evangelistic work, we might look for very superior teaching from their lips. Their regular home-work, which would necessitate careful study of the Word, and carry them into regions of truth not often visited by such as are without time for thought and examination, would give both solidity and freshness to their ministrations. The distinct object of evangelistic services would help them to be pointed and direct, and thus the truth would be set forth with every advantage of clearness. Nor would it be an unimportant gain to the Church for some sermons to be preached in many places with the ease and power which nothing but perfect familiarity with a subject can

give. Many a good sermon is strangled in the birth, and never gets a second chance of life. The setting forth of the truth is meagre where it should be full, and cloudy where it should be luminous. Or, perhaps, the material is good and ample, but the mind toils under its load. There is no free, skilful, easy handling of the message. The perplexity of the mind lends hesitancy to the manner, and the preacher has to fight against himself. But a few more opportunities of preaching the same sermon would remove all such difficulties; and thus we should get preaching marked by every quality which can command attention, sway the mind, and win the faith—by sound truth set in new yet scriptural lights, by free utterance, by well-chosen words, by the unction of the Holy One.

The work of the evangelist is to win souls, is to convert sinners; this chiefly, although in doing it he affords directly and indirectly the most important help to believers. Can anything be more urgent? Can anything be in deeper sympathy with the cross of Christ? Can anything promise a brighter future to the Church? We have been busy enlarging old chapels and building new ones. Might we not in many cases have spent the money in a far more profitable way? For is it not a remarkable coincidence that while we have been building we have also been lamenting the absence of the multitudes from our chosen sanctuaries? The houses are here, but where are the people? If the people are not with us, why are they not? Is not our first concern with men, and our second with places? And if we get men, will not they see as to the places? Will not new converts give freely and work willingly? Our Lord and his apostles took no thought about places. They sought living souls, and by securing them all the rest shaped itself. To some minds it seems "a thing incredible" that anyone should be saved outside a church or a chapel; and the godlessness of the multitude is supposed to be proved beyond dispute if you prove non-attendance at church. Now our Lord takes it for granted that the ungodly will not meet with his people, and therefore his command is—"Go ye into all the world and preach the gospel to every creature." He does not say—"Build places of worship; give the world a general invitation to come into them, and if it does not come upbraid it for its impiety." How touchingly did He say—"The Son of Man is come to seek and to save that which was lost." Of course the ungodly are right welcome if they come and sit by our side; but our duty still remains, to go to those who will not come. Had the money which has been spent upon one place been given to maintain a thoroughly efficient evangelist for ten or twelve years, we should have seen many half-filled places full, and many more new places springing up. One thing we should have done, and not have left the other undone.

TELEGRAPHIC NEWS.

London, May 22nd: The excitement in Paris increases, and military precautions have been taken. All parties agree that M. Thiers will retire if defeated.—The Shah of Persia has arrived at St. Petersburg, where he was brilliantly and cordially received.

23rd: The Khedive has arrived at Constantinople.—Forty-two memorial stalls in the Portsmouth Garrison Church were dedicated yesterday.—A general levy of all able-bodied men has been ordered in Catalonia against the Carlists.—It is reported that the Ashantees have been defeated with great loss, and have retreated into the interior.

Paris, 23rd: Exciting scenes took place in the National Assembly to-day. The Duke de Broglie supported the interpellation. M. Dufaure replied, condemning Radicalism and urging the definitive establishment of a Republic. M. Thiers attempted to speak, but his voice was drowned. He will speak to-morrow.

24th: At the afternoon sitting of the National Assembly to-day an uproarious scene took place. The Conservative resolution directed against the Government was adopted by 360 against 344 votes. At the evening sitting M. Dufaure announced the resignation of the Ministry. M. Thiers sent a message resigning the Presidency, and his resignation was formally accepted. Marshal MacMahon was immediately elected President by 390 votes, the Left abstaining from voting. Marshal MacMahon has accepted the Presidency.

New York, 24th: Six hundred American troops have crossed the Mexican frontier in pursuit of Indians who have been committing raids on the United States territory.

London, 24th: The Envoy of Attalik Ghazee to the Czar has arrived at Fort Vernoye.—Mr. Grant Duff has obtained leave to introduce a bill enabling Indian rail-

way companies to issue and register shares and securities in India.—A communicated article has appeared in the Times concerning the heavy military charges entailed in India by the formation of the Staff Corps, and urging the Secretary of State to give effect to General Norman's retiring scheme.

Amsterdam, 24th: The Dutch Chamber has voted 51 million florins to carry on the Acheen war.

Paris, 25th: France is perfectly tranquil.—The Radical leaders recommend the people to obey the laws. Marshal MacMahon promises to respect the Republic and maintain order. The Republican functionaries are resigning. The Duc de Broglie is forming a ministry.

26th: The new French Ministry is as follows:—Duc de Broglie, Minister for Foreign Affairs.—M. Ernoul, Minister for Justice.—M. Beule, Minister for the Interior.—M. Magne, Minister for Finance.—General Cissey, Minister for War.—Admiral Dompriery Hornoy, Minister for Marine.—M. Babbie, Minister of Instruction and Public Worship.—M. Deseilligny, Minister of Public Works.—M. Boullierie, Minister for Agriculture and Commerce.

London, 26th: Baron de Lesseps is organizing a scheme for a railway to India from Orenburg to Peshawur.

27th: The Shah of Persia will arrive in London on the 18th June.—The Prince of Wales has returned to London.—In the Tichborne case Miss Loder and the Wapping witnesses have identified the Claimant as Arthur Orton.—Sir Bartle Frere left Alexandria yesterday for Brindisi; he replaces Sir H. Rawlinson as President of the Geographical Society.

Paris, 27th: Marshal MacMahon in his message promises scrupulous obedience to the National Assembly, a resolute conservative policy, and the appointment of conservative functionaries. M. Thiers has joined the Left Centre. The Bonapartists support the new Government, and tranquillity prevails everywhere in France. Conservative prefects have been appointed in 29 departments.

28th: The French Government will probably abandon the treaties of commerce concluded by M. Thiers.

Berlin, 28th: The Cabinet will consider the question of the recognition of Marshal MacMahon after receipt of the official notification of the change of ministry.

London, 29th: The Cleveland masters have agreed to arbitration, and in the meantime the men have resumed work.—The *Turkestan Gazette* asserts that the Khan has organized three columns numbering together 14,000 men to oppose the Russians.—It is rumoured that it is intended to proclaim a Republic in France and make Marshal MacMahon President for five years without responsibility.—It is probable that the treaties of commerce introduced by M. Thiers will be abandoned by the French Government.—The Berlin Cabinet will consider the question of the recognition of Marshal MacMahon after the receipt of official notification.—The French Government will pursue a free trade policy.—The Republicans are trying to induce Espartero to become President of the Spanish Republic.

PASSENGERS SAILED.

Per Str. *Strathclyde*, May 24th: For Liverpool.—Col. and Mrs. F. W. Foster and 3 Misses Foster; 4 Masters Knight; and Mr. Boyes.

Per Str. *Xantho*, May 24th: For Liverpool.—Mr. and Mrs. Watson; Mrs. Gadsden and child; Dr. and Mrs. Joynt and 2 children, 2 infants and servant; Mr. and Mrs. Kelly; Mrs. J. G. Smith; and Mr. E. Harrison and 2 children.

Per P. and O. Str. *Behar*, May 26th: For Southampton.—Mr. Hudson; Mr. Henry Moss; Mr. R. A. Green; Mr. W. C. Bryce; Surgeon J. Hession; Lieut. A. J. Anderson; Captain G. Farquhar Smith; Mr. W. Butler; Mr. J. Melville; Mr. and Mrs. Macmillan and child; Mr. Whitton; Mr. J. Andrews; and Capt. J. D. Chatterton.

For Brindisi.—Mr. J. Crawford; Mr. C. W. Hawkins; Colonel J. S. D. Tulloch; and Col. J. G. Fife, R.E.

For Venice.—Mr. Mowat; Mr. R. D. Cairns; Mr. H. Maxwell; Mr. S. Leathes; Mr. E. Rivington; Mr. B. Robinson; Mr. F. H. Mungavin; Mr. F. Chalk; Mr. and Mrs. C. H. Wilson; Mrs. Preston; and Mr. R. Hadingfield.

For Gibraltar.—Mr. Mackintosh; Mr. J. Garcey; Mr. Henriques; Mr. A. Savage; Mr. A. Leith; Mr. G. S. d'Almeida; Mr. J. F. L. Andrade; Mr. M. J. P. Alvares; Mr. S. R. F. Pereira; and Mr. B. F. de Cruz.

For Suez.—Mr. J. Brandenburg; Mr. T. F. Sevastopol; Mr. O. Vasilades; Mr. Sohr and two friends; Mr. W. Doerr; and Mr. T. Beyer.

For Aden.—Mr. Eduljee Dadabhoj; Mr. Dadabhoj Eduljee; Mr. Bazonjee Eduljee; Mr. Syed Abdool; and Bahtoomal Keamal.

Per P. and O. Str. *Geelong*, May 30th: For Southampton.—Mr. J. W. Jamieson; Mr. and Mrs. Vale and 2 infants; Mr. J. Butten; Captain C. A. Blyth; and Mr. and Mrs. H. Robinson and two infants.

For Brindisi.—Mr. C. W. E. Henslowe.

For Venice.—Major J. Clements; Mr. and Mrs. A. E. Hall; and Mr. W. H. Haydon.

For Aden.—Mr. Azam; and Mr. Rehintoola Cullian.

PASSENGERS ARRIVED.

Per P. and O. Str. *Pekin*, May 29th: From Southampton.—Mrs. O'Brien; Capt. Inglis; Capt. Langbourne; Lieut. Mrs. Bourchier; Mrs. Kerrigan and 2 infants; Mrs. Atkinson and son; Major Marcow; Mrs. Connor.

From Venice.—Mr. and Mrs. Sinclair and 3 children.
From Brindisi.—Col. Law; Mr. J. S. Moss; Mr. Rushton; Rev. S. Stead; and Mr. Shaw.
From Malta.—Mr. Cordeaux.
From Suez.—Mr. St. Cyr Jullien; Mr. Simadski; and Mr. Fokousti.
From Aden.—Lieutenant Sorell.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

DEATHS.

FINLAYSON—May 17th, on board the Str. *Golconda* between Aden and Bombay, Kathleen Mary, eldest child of Mr. and Mrs. D. Finlayson, aged 14 months.
MACDONALD—May 20th, at Kotree, of heart disease, Mr. George E. MacDonald, late Moulder, P. and O. Company's Dockyard, Bombay, aged 22 years 6 months and 20 days.
JOHNSON—April 30th, on board the Str. *Gresham*, at Port Said, J. C. V. Johnson, Esq., late Clerk to the Court of Small Causes, Bombay.

Advertisements.

NOTIFICATION.

WITH the view of encouraging Christian Literature in the Vernacular, the North India Tract and Book Society, on behalf of Sir W. Muir, offer prizes for the best works which may be written in pursuance of this Notification, and sent to their Secretary before the 31st December 1874.

Works may be presented either—

(1) Of a high standard of composition, and elaborate in their treatment of the subject; or
(2) Simple and elementary both as to style and matter.

For the best work of the first kind, if in the judgment of the Society's Committee it reaches a high standard of excellence, a prize of Rs. 500 will be awarded.

For the best works of the second or simpler kind, approved by the Committee, five prizes will be awarded of from 100 to 200 Rs. each.

The choice of subjects is left entirely to the writer. Stories, Biographies, striking Chapters in History, works of Natural Science or Travel—short, anything interesting and recreative, as well as instructive—will be received in competition, it being understood that all such works must come distinctly within the limits of Christian Literature. Works suitable for Women and Children will be specially acceptable.

The works may be either in Hindi or Urdu. They may be translations or adaptations of works in other languages, as well as original; and there is no restriction as to the nationality or residence of the writer.

Each work intended to compete for these awards should be accompanied by a sealed envelope containing the author's name and address.

Rev. T. S. WYNKOOP, Secretary.

North India Tract and Book Society.

ALLAHABAD: Dated 1st June 1873.

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